

CHRIST In The Psalms

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*All things must be fulfilled, which were written . . .
in the Psalms concerning me" (Luke 24:44)*

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The Thirty-Fourth Psalm

"We are members of his body, of His flesh, and of his bones" (Ephesians 5:30).

Psalms 34

- 1. I Will bless the Lord at all times: his praise shall continually be in my mouth.**
- 2. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad.**
- 3. O magnify the Lord with me, and let us exalt his name together.**
- 4. I sought the Lord, and he heard me, and delivered me from all my fears.**
- 5. They looked unto him, and were lightened: and their faces were not ashamed.**
- 6. This poor man cried, and the Lord heard him, and saved him out of all his troubles.**
- 7. The angel of the Lord encampeth round about them that fear him, and delivereth them.**
- 8. O taste and see that the Lord is good: blessed is the man that trusteth in him.**
- 9. O fear the Lord, ye his saints: for there is no want to them that fear him.**
- 10. The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing.**
- 11. Come, ye children, hearken unto me: I will teach you the fear of the Lord.**
- 12. What man is he that desireth life, and loveth many days, that he may see good?**
- 13. Keep thy tongue from evil, and thy lips from speaking guile.**
- 14. Depart from evil, and do good; seek peace, and pursue it.**
- 15. The eyes of the Lord are upon the righteous, and his ears are open unto their cry.**
- 16. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.**
- 17. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.**
- 18. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.**
- 19. Many are the afflictions of the righteous: but the Lord delivereth him out of them all.**

20. **He keepeth all his bones: not one of them is broken.**
21. **Evil shall slay the wicked: and they that hate the righteous shall be desolate.**
22. **The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate.**

In the Thirty-fourth Psalm, at the 20th verse, we read, "**He keepeth all his bones: not one of them is broken.**" This identifies the Psalm as Messianic.

In John 19:31-37 we read:

"The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced."

The SPIRIT of Truth throughout the Bible has been extremely careful to preserve in type and symbol, as well as in plain teaching, "**the unity of the Spirit in the bond of peace,**" and to show that "**there is one body**" and only one, and that this is "**the church which is his body, the fulness of him that filleth all in all**" (Ephesians 1:22-23; 4:3-4).

This body of CHRIST consists of all those and only those who are born again, and these are "**members of his body, of his flesh, and of his bones**" (Ephesians 5:30). They become members of His body by the baptism of the HOLY SPIRIT which comes to all of them at the moment of their new birth:

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (I Corinthians 12:12-13).

It is wonderful to think of ourselves as owned of CHRIST, and then to read the assurance that "**He keepeth all his bones, not one of them is broken**"!

[*** Is there a clearer proof in all of the Word of GOD of eternal security? ***]

The carcass of the passover lamb in Exodus 12 was, of course, a type of the body of CHRIST, Who is our Passover, slain for us:

"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us" (I Corinthians 5:7).

This carcass of the lamb, after the blood had been shed, and the firstborn had been redeemed, was to be eaten, **"roast with fire, and unleavened bread; and with bitter herbs they shall eat it."** If the house was too little for the lamb, then the lamb might be divided with the neighbors; but it must not be cut into parts, and one part taken over to the neighbors, rather the neighbors must come to it. **"In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof"** (Exodus 12:9, 46).

Here it is seen in the passover type that the body of CHRIST must always be considered as one and indivisible. It must not be divided. Not a bone of it should be broken.

We find the same thing repeated with emphasis in Numbers: **"They shall leave none of it; according to all the ordinances of the passover they shall keep it"** (Numbers 9:12).

Coming to our Psalm with this key from the New Testament and from the Pentateuch, we find that we have here not only, as indicated by the headlines, **"A Psalm of David, when he changed his behavior before Abimelech; who drove him away, and he departed"** as we read:

"And David arose and fled that day for fear of Saul, and went to Achish the king of Gath. And the servants of Achish said unto him, Is not this David the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands? And David laid up these words in his heart, and was sore afraid of Achish the king of Gath. And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard. Then said Achish unto his servants, Lo, ye see the man is mad: wherefore then have ye brought him to me? Have I need of mad men, that ye have brought this fellow to play the mad man in my presence? shall this fellow come into my house?" (I Samuel 21:10-15);

but we have a Psalm with CHRIST in its heart, and we are to think of Him, rather than of David as the Speaker throughout the Psalm.

Let the Psalm be read with this in view, and it takes on a new beauty which cannot be seen, apart from the light derived from our knowledge of its Messianic character.

- It is CHRIST who says: **"I Will bless the Lord at all times: his praise shall continually be in my mouth"** (vs. 1).
- It is that His **"soul shall make her boast in the Lord: the humble shall hear thereof, and be glad"** (vs. 2).
- It is He who calls upon us, **"O magnify the Lord with me, and let us exalt his name together"** (vs. 3).
- It is He who declares that He **"sought the Lord, and he heard me, and delivered me from all my fears"** (vs. 4).

What is the result? **"They looked unto him, and were lightened: and their faces were not ashamed"** (vs. 5).

It is our LORD who speaks of Himself as **"this poor man"** who cried, and the LORD heard Him,

and saved Him out of all His troubles. This is the One who though He was rich, yet for our sakes He became poor, that we through His poverty might be rich (II Corinthians 8:9). It is He who assures us in verse 7 that **"the angel of the Lord encampeth round about them that fear him, and delivereth them."** This is always true, for although He does not always deliver in the same way, yet He always delivers.

He delivered Peter from prison, but He delivered John the Baptist by means of the sword of Herod. John the Baptist was beheaded for his faithful testimony, and when he was put to death, no doubt Herodias thought she had triumphed over her enemy, but as a matter of fact he was the victorious one, for while she was left here to face the consequences of her awful sin, he was delivered instantly into the presence of his LORD. In Philippians it is written that, **"it is given unto us in behalf of Christ, not only to believe on him, but also to suffer for his sake"** (Philippians 1:29). And, however great the sufferings may be, we may depend upon it that they are not worthy to be compared with the glory that shall be revealed (Romans 8:18), and that GOD is always faithful to His promise to deliver His people.

Hear our LORD in the passage beginning with verse 8 as He says:

"O taste and see that the Lord is good: blessed is the man that trusteth in him. O fear the Lord, ye his saints: for there is no want to them that fear him. The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing" (Psalm 34:8-10).

Then observe the tenderness of His exhortation, **"Come, ye children, hearken unto me: I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry"** (Psalm 34:11-15).

And then there is the warning: **"The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous: but the Lord delivereth him out of them all"** (Psalm 34:16-19).

And now come our verse, the one with which we began, and which provided us with the key to the beauties of this Psalm:

"He keepeth all his bones: not one of them is broken" (Psalm 34:20).

In Ephesians 5, where we are assured that **"we are members of his body, of his flesh, and of his bones,"** we are also reminded that **"no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church"** (vs. 29-30).

Do not let us forget that our LORD's interest in us can never flag, for without us He Himself is incomplete: **"Nay, much more those members of the body, which seem to be more feeble, are necessary"** (I Corinthians 12:21). The Church is the fulness of Him: **"And hath put all things under his feet, and gave him to be the head over all things to the church, Which is**

his body, the fulness of him that filleth all in all" (Ephesians 1:22-23).

[*** So we see that while CHRIST is our All in All, He Himself can only be All in All through His body - which is the Church ***]

This psalm closes with the words: **"Evil shall slay the wicked: and they that hate the righteous shall be desolate. The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate"** (Psalm 34:21-22).

What is the truth of this verse? It is found in Romans 8, where we are assured that there is no condemnation to them that are in CHRIST JESUS, and that nothing can separate us from the love of GOD which is in CHRIST JESUS our LORD!

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

What shall we then say to these things? If God be for us, who can be against us?

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:28-39).

~ end of chapter 6 ~

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